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THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS
FROM THE RECORDS OF THAT CHURCH.

No. 4.

FOURTH QUARTER, 1846.

VOL. IX.

I.—WE design, in our present editorial, to attempt a concise enumeration of what we deem to be the most prominent causes of that painfully perceptible decay of vital godliness in the Moravian church, to which we endeavoured in our former number to call the attention of our brethren. But before proceeding to redeem this promise, we ask the indulgence of our readers, whilst we detain them with a few remarks in reference to our course with respect to this periodical. Our practice of expressing, in the *Intelligencer*, our *individual* opinions on subjects of general interest to our Zion, whilst it meets with the warmest encouragement from many intelligent subscribers, appears to be quite contrary to the wishes of *some few*, who regard it as an innovation fraught with danger, which should be totally discountenanced by every faithful adherent to Moravian principles. Though we may not succeed in our attempt to remove the prejudices of such as look upon us with suspicion, and it may be, in secret, charge us with motives and intentions, of which before God, the searcher of hearts, we declare ourselves to be entirely innocent, we still consider a statement of the reasons which prompted us to adopt the course we have thus far pursued, due to those who censure us. We believe we can say with truth, that we are actuated only by a sense of duty and a desire to further the interests of that cause, which lies nearest to our heart,—the cause of the Redeemer.

Those certainly do not deal kindly, nor even justly, with us, who accuse us of ambitious motives, or of a silly, childish itching to see ourselves in print, or of a desire to disturb the peace and harmony, which it is contended have prevailed for so long a period in the church, or of a secret design to forestall the action of next year's preparatory synod. Ever since we received the appointment to superintend the publication of the *Intelligencer*, an appointment which, as those well know who made it, was not only not solicited by us, but even contrary to our wishes, we felt that we had in hand a trust, for which we are accountable to God. And being conscientiously convinced, that it is our duty to enter every door of usefulness which providence may open for us, we were unwilling in this case alone, to violate what we desire may always be a settled principle with us,—to do with our might whatsoever our hand findeth to do. We will not hide the fact, however, that this determination was not reached, till after much prayerful reflection on the subject, and many painful conflicts with ourselves, who are too apt to prefer our interest to our duty. The desire to avoid, as much as possible, the giving of offence, did for a season hamper us. We knew that unkind feelings, in some at least, would be excited. We were aware that there were those amongst us, who rather than suffer a candid discussion of subjects pertaining to the church, would, if they could, move heaven and earth to silence us. Nor could we help suspecting that our motives would be impugned, and the purity of our intentions called into question. But so long as we suffered these fears and these suspicions to shackle us, our peace of mind was gone. Light shone again upon our soul, the moment we resolved to discharge, to the best of our ability, what we conceive to be our duty.

But will the reader now permit us to change the subject.

That Religion is at an ebb extremely low amongst us, is a fact as painful as it is notorious. We presume our brethren generally will acknowledge this assertion to be correct, though some may be offended with us for making it. But will the mention of the fact in a periodical like this, which has but few subscribers not connected with our church, give greater notoriety to it than it has already? Do not the prophet's words apply with peculiar force to us: "the show of their countenance

doth witness against them; and they declare their sin as Sodom, they hide it not?" Isaiah iii. ch. 9 v. Ought any then to esteem it an unkind, an unnecessary or officious act, if we endeavour, with studied brevity, to direct attention to some few of the causes which have produced that state of things,—which if the Christian Davids, the Peter Boehlers, the Martin Linnerns, and the Leonhard Dobers of a former age, but knew,—it would cause them to turn in their very graves.

Amongst these causes, we notice—

1. *The inducements of a worldly nature which are held out by many of our churches to individuals, to allure them to seek connexion with our Zion.* Far be it from us to assert, that even in a single instance such have been *designedly* held out. For nothing can be more unjust than the accusation, that we as a church compass sea and land, in order to gain proselytes. On the contrary, by our conduct, we have laid ourselves open to the charge of too great indifference for the extension of our bounds. Whilst on the one hand, we point with a feeling of honest pride, to the fact, that no Christian denomination whatsoever has ventured to accuse us of attempting to interfere in its concerns, or endeavouring to increase our numbers at its expense; we blush, when on the other, we reflect, how little cause of uneasiness we have given to Satan, at least for some time past, lest we should succeed in proselyting many of his adherents. The enemy of souls might have enjoyed uninterrupted quiet, had all the churches of the Redeemer been as careless in this respect as we have been. *Designedly* then, we repeat, no inducements of a worldly nature have ever been held out to any one to allure him to cast in his lot with us. But can it be denied that the introduction of many unworthy subjects into our communion, is to be ascribed to the practice which obtains in many of our villages, of granting certain outward immunities and privileges to such as are members of the church, and denying them to others? Can the position be successfully contested, that many were induced to seek connexion with us, merely on account of such external advantages, who knew but little of our doctrines, and cared for them still less;—who were ignorant of our discipline, our history and our distinctive features;—in short, if we are to judge the tree by its fruit, who never, even

in the judgment of charity, had been the subjects of renewing grace? What then? shall the system to which we ascribe this lamentable fact, be set aside? Shall we drop this peculiarity of our church? We dare not recommend a course like this,—at least not at the present time. But as long as the practice alluded to prevails, should we not be doubly careful in the examination of such as desire to be considered candidates for church-membership? Ought we to admit any to the privileges of our Zion, who do not give the most satisfactory evidence of a change of heart?

2. *A neglect to enforce church-discipline against unworthy members.* We are not the advocates of an unfeeling, over-rigorous enforcement of our discipline against such as walk not worthy of the Gospel; but we do contend that practices, not only reprehensible, but totally inconsistent with pure and undefiled religion, should in no instance be tolerated in our members. We do not wish to insinuate that scandalous vices and open immoralities have at any time been winked at, or that our church is defiled by such as are guilty of them. For we are confident that this is not the case. But who in these days of sad degeneracy, even *thinks* of bringing before the proper authorities, for instance, such as after repeated admonitions, still persist in neglecting the public services of the sanctuary and the table of the Lord, in traveling on the Sabbath, in engaging in worldly amusements on God's holy day, in publicly avowing doctrines at variance with the essential articles of the Christian faith, in giving utterance to expressions that savour more of lewdness and profanity than of true grace, or in refusing to erect the family altar? We verily believe that there are many amongst ourselves who are clearly of opinion, that to advocate the cause of revivals and revival efforts, of prayer and protracted meetings, is a greater crime in a church member than to indulge in any of those sinful courses to which we have just alluded; and that whilst those who travel on the Sabbath, ought not to be disturbed, it were but just to deal with such as love revivals and labour for them, as with disorganizers and disturbers of the peace of Zion. But time and space will not allow us to pursue this subject any farther. We beseech our brethren, prayerfully to examine, whether by our neglect of dis-

cipline, we have not grieved the Holy Spirit, and driven Him away from us.

3. *The style of preaching that has been adopted by many of our ministers.* We have been privileged to proclaim the gospel to our fellow-men for a few years only. But short as our time of service may have been, it has been long enough to convince us of the fact, that too often fault is found by churches with their pastors, on insufficient grounds. Had we their ear, we would pointedly rebuke those who conduct themselves as though their spiritual guides were destitute of feeling, just like a stock or stone; who appear disposed to make a minister's stay amongst his people as unpleasant as they can; who will never suffer him to be at peace; who seem determined to be dissatisfied let him do as they desire, or let him not. We would ask such persons, (and their name is Legion,) whether they think it a small sin thus to destroy the quiet of a faithful pastor, who does his utmost to discharge his duties well? Is it a small sin to be always finding fault with such as break to them the bread of life? Shall not the Lord visit for this? To minister to others in holy things is a most arduous duty, and woe to those who are endeavouring to make it still more arduous to such as have been called of God to preach the Gospel, whilst, perhaps, at the very moment they are carping at their pastor, they *defraud* him of his well-earned dues, and compel him to teach a school, or engage in some other secular employment, that himself and those dependent on him for support, may not be obliged to suffer want. Aware that such a disposition as this is not uncommon amongst us, we doubted for some time, whether we ought to touch upon the style of preaching, which many of our ministers have adopted. For we were apprehensive lest we might add to the difficulties with which quite a number of the estimable pastors of our churches in this country have to contend already. But our apprehensions on this score have been removed by the reflection, that cavillers against their ministers are almost, without exception, in favour of that style of preaching, which we cannot but censure, and would feel themselves annoyed were a more pungent one adopted. These questions, then, would we ask of all our brethren in the ministry: have we not all been too much in the habit of speaking from the pulpit to our hearers, as though the

majority of them at least, were already Christians? have we not too often exhorted them to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;” when we ought rather to have cried “repent—make you a *new* heart and a *new* spirit, for why will ye die?” And if the impenitent have been addressed, have they not generally been spoken to as if they were *poor* creatures that must be pitied for an infirmity they could not help, rather than guilty, hell-deserving rebels?

To plead the example of our venerated forefathers in defence of a practice, which has a greater tendency by far, to lead our hearers to entertain an exalted opinion of their own attainments, than to drive them to the cross of Christ,—is to forget that since their times, circumstances have completely changed. In their day the church was perhaps as pure as church on earth can be. None were admitted into it without having been first subjected to a most rigorous examination. The case is different now. Lax discipline and want of care to keep improper subjects out, have modified the aspect of things entirely.

4. *Too intimate a connexion with the mother church in Germany, and too long continued subordination to its judicatories.* There should have been a separation in external matters, half a century ago. The American branch of our brethren’s Unity ought long since to have been established on an independent footing. It had been wise, if those who went before us, had followed the example set them by the Episcopalians and the Methodists, the German and Dutch Reformed, the Lutherans and others. When these denominations respectively severed their connexion with those from whom they had derived their origin, it was not *schism*; it was a separation, the urgent necessity for which was evident to every thinking mind. And how greatly have these churches been prospered since! How has the Lord increased them with men like a flock, whilst our own little Zion has scarcely kept itself alive. It resembles a full-grown child that has never been permitted to venture beyond the precincts of its father’s house. It lacks whatever is needed to constitute the man. Thus has all energy been crushed in the church on this side of the Atlantic, in consequence of this ill-starred connexion.

But do our brethren ask us, whether we are actually in favour of an entire outward separation from the mother church? We answer—by no means;—at least, not now. The time when it could have been done without endangering the very existence of our American Zion, is past. There is at present not vitality enough in it, to enable it to survive the shock. Before we have enjoyed a general revival of religion, it were folly to attempt to establish an independent church organization in this country. But when once we shall have enjoyed a rich effusion of the Holy Spirit, a separation will be inevitable. Lord, hasten the glad day!—[EDITOR.]

[From the Periodical Accounts.]

II. MEMOIR

OF BR. JENS HAVEN, THE FIRST MISSIONARY OF THE BRETHREN'S CHURCH TO THE ESQUIMAUX, ON THE COAST OF LABRADOR.

[Compiled in part from his own manuscript.]

OUR late Brother was born June 23rd, 1724, at Wust, a village in Jutland, where his father possessed a farm. In his early years, he shewed a great capacity for learning, made considerable progress at school, became well versed in the Holy Scriptures, and was instructed with great care by the Rev. Mr. Langgaard, minister of the parish, previous to his confirmation. Being, according to the usual custom, called upon to answer several questions, in presence of the congregation, he endeavoured to make a shew of his knowledge of the doctrines of Christianity; when he received this wholesome reproof from the minister: "My child, your head is full enough, but *that*, I fear, is all, and your heart is empty." When he partook of the Lord's Supper for the first time, he was greatly affected, and surrendered himself to God, as his sole property; but, afterwards, forgetting his pious resolutions, followed the impulse of his natural disposition, which was rough and ungovernable; though, in the opinion of the world, he maintained the character of a sober and religious man. About this time, a great awakening took place in his neighbourhood, by the blessing of God on the labours of the Rev. Mr. Langgaard, and many souls sought earnestly to obtain salvation. These he opposed with violence, thinking himself good enough, and calling all those hypocrites, who would know of no righteousness and salvation but in the death and merits of Jesus. But, being once out in

the fields, a storm of thunder arose, and a flash of lightning suddenly penetrated the earth just before his feet, which threw him senseless to the ground. When he recovered, he prayed fervently to God, that his life might be spared, and time allowed him for conversion; for he now saw that his own righteousness, upon which he had hitherto depended, would not save him in the hour of death, and that he was a lost and condemned sinner in the sight of God. He had no rest, day nor night, but wept and cried incessantly to God, to have mercy upon him, till he felt a divine assurance, that, if he relied in faith upon the merits of Jesus Christ and turned to him for help, he should be saved. He now joined the awakened people, and frequently visited the Rev. Mr. Langgaard, whose testimonies of the Gospel were attended with great blessing to his soul. He grew more and more in the knowledge of the Saviour, and being persuaded, that he was accepted and owned by him as his blood-bought property, the whole world began to appear trifling to him, and he wished to become an inhabitant of one of the Brethren's settlements, of which he had received some intelligence. But, before he made application for it, he resolved to go apprentice to a joiner at Copenhagen, the better to qualify himself to earn his own bread. On the road thither, he reflected, that in the midst of the world he might again lose the blessings he had become possessed of, and that it would be better for him at once to join the Brethren. This he did; and having served a regular apprenticeship to a brother at Copenhagen, he visited Herrnhut in the year 1748, obtained leave to live there, and was soon admitted to the Lord's Supper with the congregation. While he was thus enjoying the privilege of living in communion with people of God, and growing in grace, he felt a strong desire to serve the Lord among heathen nations, and took occasion to mention it to Bishop Johannes de Watteville, during his visitation at Herrnhut. Here his own narrative commences, as follows:—

“In the year 1752, hearing, at Herrnhut, that Br. Erhardt, a Missionary, sent to the coast of Labrador, had been murdered by the Esquimaux, I felt for the first time a strong impulse to go and preach the Gospel to this very nation, and became certain, in my own mind, that I should go to Labrador. I agreed with a brother of the name of Jeppe Nielsen, that as soon as there appeared the least probability of our going, we would offer ourselves for that purpose. Meanwhile, in the year 1758, I received a call to go to Greenland, which I cheerfully accepted, in reliance upon our Saviour. Before my departure I had a confidential conversation with the late Count Zinzendorf, in which I told him, that though I never felt a call to go to Greenland, but for these seven years past had earnestly desired to go to Labrador, yet I could consider this appointment as coming

from the Lord, and would therefore go in his name, with a willing heart. I traveled in company of Br. Matthew Stach, and my own brother, Peter Haven, by way of Copenhagen, and arrived safe at Lichtenfels. In the year following, I was remarkably happy in my situation, learnt the Greenland language, felt great love for the people, and began to believe that it was my destination to spend my days in this country. But I had scarcely formed the resolution to make myself easy and happy in this land, than I was alarmed by a remarkable dream; I thought I heard somebody say to me, 'This is not the place where you are to stay, for you shall preach the Gospel to a nation that has heard nothing of their Saviour.' I awoke, and being unwilling to quit this country, considered it as fancy, and fell asleep again. But, to my surprise, I heard the same words repeated a second and a third time. On awaking, I wept exceedingly, and cried, 'Ah, Lord! what am I? I am unfit for Thy work; but if this be Thy will, Thou must Thyself prepare the way.' I was again assured of my call to Labrador, but quite resigned to the will of God, as to time and circumstances. In the year 1762, I obtained leave to make a visit in Europe, and arrived in January, 1763, in company of Br. David Crantz,* at Herrnhut, where I staid till 1764, when my return to Greenland was again proposed to me. But, as I answered that I did not wish to return without a direction by lot, having prayed the Lord to signify to me His will by this means, I received a negative, and on stating my objections in writing to my brethren, they were satisfied that I acted uprightly before God. I then proposed, that I would first go to England, and enter into the service of the Hudson's Bay Company as a sailor or ship's carpenter, and thus watch for an opportunity to begin a Mission on the coast of Labrador, or at least to discover, whether they were a part of the Greenland nation, and had the same language or not. On further consideration, this project appeared to me liable to great difficulties, and I began to feel much timidity as to the execution, on which I turned in prayer to the Lord, and opening the Scriptures found immediately that text: 'Do all that is in thine heart; behold, I am with thee according to thine heart.' 1 Sam. xiv. 7. This strengthened my drooping faith, and I devoted myself anew to God, entreating Him to grant me wisdom, grace, and power to execute my purpose. On considering my proposal, the Brethren advised me not to go to Hudson's Bay, but rather to seek to get to Labrador by way of Newfoundland.

" *February 2nd, 1764*, I was dismissed, with prayer and supplication, by the bishops and elders of the Church, and set out

* The well-known author of the History of Greenland.

on foot for Holland, whence I arrived with much difficulty in London, not understanding the English language. After many fruitless attempts to attain the object proposed, I was at last recommended to the Governor of Newfoundland, Sir Hugh Palliser, who received me with great kindness, and even offered to carry me out on board of his ship. This I declined, but begged for a recommendatory note to the Governor of St. John's, which he willingly provided for me; and I now went with the first ship to St. John's, where I lodged at the house of a merchant, who shewed me all possible civility. I worked here at my trade, and expected patiently the arrival of the Governor. Meanwhile many people, having heard of my intentions, came to see me, and several proposals were made to me, to establish myself and make my fortune in Newfoundland. As soon as the Governor arrived, he issued a proclamation concerning my voyage to the coast of Labrador, stating my views, and commanding that every assistance should be given me. In this proclamation it is said: "Hitherto the Esquimaux have been considered in no other light than as thieves and murderers, but as Mr. Haven had formed the laudable plan, not only of uniting these people with the English nation, but of instructing them in the Christian religion; I require, by virtue of the powers delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power," &c. This proclamation was the foundation of all that liberty and protection which the Brethren have enjoyed ever since, under the British government. Having soon found a ship bound to the north, I went on board, and proceeded with her to the north-coast, where, after many fruitless attempts to continue my voyage, I went on board an Irish fishing shallop, which was bound to the coast of Labrador. When we arrived on that coast, I saw the Esquimaux for the first time, rowing about in their *kayaks*, but none were permitted to approach us, being fired upon by our boat's crew. However, I once landed, and found their huts, utensils, &c., made exactly in the Greenland fashion. But all my attempts to meet and converse with them were in vain; for it happened, that when I landed, not one Esquimaux appeared, and scarcely had I left the coast, when many arrived. The boat's crew, therefore, laughed at me, and the few who expressed sorrow at my disappointment, advised me to return, refusing to lend me any further assistance: I was even told that a resolution was formed to kill all the Esquimaux. All this gave me the most pungent sorrow, and made me cry unto the Lord for help in this distressing situation, so heavy both for my mind and body. As I was once writing down my thoughts in my journal, the master entered my cabin, and seeing me in tears, asked me whether I was going to make a complaint to his owners. I answered 'No;

but I mean to complain of you to God, that He may notice your wicked conduct on the present occasion, for you have taken His name in vain, and mocked His work,' &c. He was terrified, begged I would not do it, for he had offended God too much already, asked my pardon, and promised that from henceforth he would do everything to promote my design. This he punctually performed, and brought me the next day to Quirpont. Here some people had arrived, who intended to destroy the Esquimaux, and were holding a council for that purpose. I went boldly to them, shewed them the Governor's proclamation, found it difficult to divert them from their evil designs, but succeeded at last.

"September 4th, 1764, was the joyful day when I saw an Esquimaux arrive in the harbour. I ran to meet him, and called to him in the most friendly manner, addressed him in the Greenland language, which, to my inexpressible joy, he understood. I desired he would return and bring four of the chiefs of his tribe, which he willingly complied with. Meanwhile I dressed in my Greenland habit, and met them on their arrival on the beach, inviting them to come on shore. They cried, 'Here is an *innuit*, (or countryman of ours).' I answered, 'I am your countryman and friend.' They were surprised at my address, behaved very quietly, and I continued my conversation with them for a long time. At last they desired me to accompany them to an island, about an hour's row from the shore, adding that there I should find their wives and children, who would receive me as a friend. This seemed at first a most hazardous undertaking, but conceiving it to be of essential service to our Saviour's cause that I should venture my life amongst them, and endeavour to become better acquainted with their nation, I turned simply to Him and said, 'I will go with them in Thy name. If they kill me, my work on earth is done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will that they should hear and believe Thy Gospel.' I went accordingly, and as soon as we arrived, there was a general shout, 'Our friend is come!' They carried me ashore, and I was immediately so closely beset on all sides, that I could neither stir nor turn about. I endeavoured to make them place themselves in rows before me, which being done, I told them my view in coming to visit them, to make them acquainted with their God and Saviour; and promised, that if they were willing to be taught, I would return next year with more of my brethren, build a house on their land, and speak to them every day of the way to life and happiness. Having entered into much agreeable conversation with them, I returned in the same boat, and staid about a fortnight longer at Quirpont, where I had several opportunities of preaching to the boat's crew, being filled with joy

and gratitude to God, who had thus mercifully heard my prayers and helped me.

“After our return to St. John’s, which was attended with many hardships, I waited upon Sir Hugh Palliser, who received me with great kindness, and expressed his entire approbation of my proceedings. I returned to England in a frigate, and arrived, November 5th, with my brethren, in London. Here I entered into a negotiation with several gentlemen in office, relating to the proposed Mission on the coast of Labrador, and had several conferences with them, as also with Lord Hillsborough, who made some advantageous offers for the promotion of that cause.

“Having made another voyage to Newfoundland, I returned to Germany and spent four weeks at Herrnhut, where I gave a verbal account of my proceedings to the Brethren, to whom the direction of the affairs of our Missions was then committed. But hearing that an order of council was soon expected by our Brethren in London, to begin a Mission in Labrador, I hastened to England, where I found things not so far advanced as was expected. In 1767, I went to Zeist, in Holland, where I spent some time with much profit to my soul. But the Mission in Labrador remained the constant subject of my prayers and meditations, nor could I find freedom to accept of any appointment to other places, several of which were proposed to me, believing that God had not caused me to see such wonders of his mercy and preservation among the Esquimaux in vain.

“As the Brethren appointed to manage the affairs of the Unity were going to England this year, I asked and obtained leave to accompany them. On our arrival in London several circumstances seemed to point out to me that the time was now come, when the negotiations concerning Labrador might be renewed, and I therefore delivered a memorial to the Brethren, stating my reasons why I thought an application to the English government would now be attended with success. I received for answer, that I had their permission to do what should appear most advisable to me in this business; and, having maturely considered my plan, and with prayer and supplication commended myself and the cause I was to serve unto the Lord, I waited upon Mr. Pownal, a gentleman in office, and delivered a petition, praying that a piece of land on the coast of Labrador might be given us, on which we might build a dwelling-house and church, and make a garden. This was well received, but the answer was sometime delayed. Meanwhile the well-known Esquimaux woman, Mikak, was brought from Labrador to London. She rejoiced exceedingly to find in me one who could speak her language, and earnestly begged that I would return with her and help her poor countrymen, who were al-

most ruined, many of them having been shot in an affray which happened between them and the English. Her repeated applications were of great use in putting forward the business of the projected Mission, for she was noticed by many persons of rank and influence, and her request attended to. We now received the long-wished-for grant from the Privy Council, by which the Brethren's Society for the Furtherance of the Gospel obtained permission from the king and his ministers, to make settlements on the coast of Labrador, and preach the Gospel to the Esquimaux."

(To be Continued.)

III.—EXTRACT FROM THE REPORT OF THE MISSION AT SHILOH, IN SOUTH AFRICA, FOR THE YEAR 1841.

IN the beginning of February, 1841, powerful and continued rains revived the whole face of nature, which had suffered much from a severe drought. The cattle, in consequence, were again furnished for a season at least, with wholesome and nutritious pasture, so that they now yielded a much greater quantity of milk. When we take into consideration that our station owns upwards of 2,000 head of horned cattle, and many sheep, goats and horses, our readers will pardon us for referring so frequently to the increase or decrease of pasture, so essentially necessary to the support of the flocks. It is well known, that the Tambookies, like all the other aborigines of this country, subsist exclusively upon the milk furnished by their herds. If the pasture happens to fail, they are compelled to remove to other stations, where they have no opportunity to hear the word of God, and thus the seed sown into their hearts, perishes. Hence since the commencement of our station, the coloured population, owing to constant removal, has probably been ten times renewed; and although we may presume, that the impressions here received of their Creator and Redeemer, have not in every case been wholly obliterated, still every one, who has in some degree studied the character of this people, and become convinced of their apathy towards Divine things, will be compelled to admit, that a vast majority of those that return to their heathen countrymen, again enter the service of Satan. We therefore rejoice, whenever they find the means of support for themselves and their flocks here, because they remain in that case under the sound of gospel. They are very irregular in their attendance on Divine service, and if taken to task about it, they generally reply: "Why did'nt you see me? I always attend!" If then they perceive that their lying offends you, they try to make up for their dereliction, by occupying the

foremost seat at meeting, and listening with apparent attention. The religious instruction, however, which we impart twice a week, in the morning, they attend much more regularly and numerously, yet for no other reason, but because they are then called up by name: for they dread the book in which their names are enrolled, alleging, concerning it: "This book knows every thing; It always tells Bonatz, (the missionary) when we do not come."

The baptized and communicant members, whose number is as yet but very limited, are, with few exceptions, a great source of joy to us. They manifest a hunger for the word of life, and their deportment affords an indubitable proof of the power of the word of God, to melt the most obdurate hearts, and to transform them into temples of the Holy Ghost.

Benjamin and Emma, a baptized Fingoo pair, are more especially a great source of joy to us. The husband had formerly been an exceedingly wild and wicked character, according to his own confession, and by means of his recklessness had become a man of note among his countrymen; now he is converted into a lamb, and we scarcely ever miss him and his family at meeting, where they listen with the most wrapt attention. Whenever, therefore, we are led to sigh over our colored flock, and are ready to give way to the thought, that all our labour is spent in vain upon them, yet such pleasing evidences of the work of the Holy Spirit in the hearts of some of them, always revives our zeal, not to grow weary in sowing the good seed. Although much of it may fall upon stony and unfruitful ground, and come to nought, yet some grains find such a soil, where they can strike root and bear fruit. This suffices us, that the Holy Spirit will ultimately succeed, in clearing more and more land, and preparing it for the reception of the good seed, and hence we, as faithful laborers, are resolved, not to grow weary of proclaiming the gospel.

In the night of the 17th, our Tambookies, and all their countrymen living in the neighborhood, were aroused from their slumbers, by the report of an invasion by a horde of Caffres. Two messengers, sent by Mazapa the chief, brought orders that they should instantly sally forth to repel the invading foe. A Caffre requires but a few moments to equip himself for the war. He throws his caross around his shoulders, seizes his bundle of assagays and his shield, made of an ox-hide, and perhaps in addition suspends a small leather scrip, filled with a little tobacco and a morsel of bread, from his neck, and thus he is completely equipped for the longest and most fatiguing campaign in the most desert regions, relying by the way on game which he hopes to secure, or on the cattle which he hopes to rob the enemy of. Some, in order to give themselves a martial appearance,

adorn their heads with wings of cranes, feathers of herons, or tails of game which they have dispatched. On their arrival at the Windvogels mountains, it appeared that Mazapa's call had proved to be a deception; so that our swift-footed Tambookies returned before sunrise, pretty much out of humour at having been thus imposed upon. Being accustomed from their youth to running and the chase, they can accomplish a great race at a constant run, without appearing to be much tired out by the effort. Some time after we learned that Mazapa had caused this false alarm, in order to discover, whether in case an actual war commenced, he might calculate upon the aid of the residents living at our station. We must here observe, that he is greatly displeased at us, that we, as messengers of peace, are constantly laboring to restrain the inhabitants of Shiloh, from predatory excursions, wherefore we have invariably refused to grant his request, to send not only the Tambookies, but also our Hottentots, as auxiliaries to fight his battles.

On the 23d, we had occasion to witness an interesting phenomenon. In the forenoon about 11 o'clock, we encountered one of those formidable swarms of locusts, which from time immemorial have been among the heaviest curses of the land: witness the account given of them in the Pentateuch. This time their number was exceedingly great; the air was filled with them to that degree, that an obscuration of light took place, similar to that occasioned by a dense fall of snow, and the rustling of their wings, made quite a considerable noise. Their flight was from east to west, just as the wind happened to drive them. Fortunately they neither alighted on our gardens, nor on our fields, where they would probably have produced frightful ravages among the young Caffre corn, the maize, and other grain, because they devour every plant down to the very root. Nevertheless, the ground was literally covered by those who alighted on it, in order to rest themselves. The children took a delight in compelling them to arise, by means of long switches. We were constantly obliged to cover our faces with both hands, because these insects dart against every object that impedes their course; in consequence whereof there are constantly thousands falling to the ground in a crippled state. This swarm spread itself in width over a tract of country of about a mile and a half, and a full hour elapsed before the whole mass had passed our station. We also beheld other large swarms crossing the valleys and plains.

In the middle of March commences our harvest of maize, pumpkins, melons, and Caffre corn. If at this season you walk along the river, and pass the fields, you meet hosts of women and children, carrying these fruits of the earth home on their heads, which mode of carrying is a universal custom in this

country. At this they are remarkably expert; for you will often see children chasing one another, with a calabash filled with water on their heads, without ever spilling the water, or suffering the gourd to fall. Being accustomed from early infancy to this mode of carrying, the women acquire an incredible strength in the nape of the neck. It being the business of the women to collect the fuel for firing, they are compelled, in order to procure wood of sufficient size, to go to the distance of about three miles. Almost daily we see them returning in long droves from the thorn-glens, with such a load of wood on their heads, as one of us is scarcely capable of raising from the ground. In general nearly all domestic and out-door duties devolve upon the women. The wife must prepare the meals, and fetch wood, and is only suffered to eat what her husband offers or leaves her; she must attend to the garden, chase away the birds, and carry with her the infant children; she must in one word do nearly all the household work, while the husband contents himself with driving the cattle to pasture and milking them, and occasionally helping to dig in the garden; and still the women with all their labour, are cheerful and happy. There has, however, a vast improvement taken place in this respect, among the men residing with us; the most of them helping the women to do the out-door work, while beguiling their time by relating pleasant stories, for they are a cheerful people; whoever of their number has any news to tell, is sure to be immediately surrounded by a host of children and adults.

April 1st, new swarms of locusts appeared, at first they arrived only in small bodies, but towards noon they crossed the hills to the north of us, in such dense masses, that our whole plain, containing about a square mile, as well as all the glens by which it is bounded, were covered with them, as far as the eye could see. Although they were constantly moving forwards, still we could not see the termination of the cloud; and when they alighted at sunset, fields and valleys appeared to be covered with a brown cloth. And although those that had come first moved on, in a southerly direction, still new droves were constantly arriving. What we had feared, alas! came to pass only too soon. Hundreds of thousands remained with us, to breed, so that we did not get rid of them for nine long months; and thus, with this month of April, an exceedingly trying season, commenced for the inhabitants of Shiloh, the end of which is not now yet seen, at the close of the year. Those swarms indeed, could do no injury to the fields which had already been harvested; yet they ruined what was left of the pasture, mostly dried up, so that the cattle, even before winter set in, became greatly reduced in flesh. The public passers informed us, that an immense tract of country had been ravaged to that

degree by the locusts, that the oldest inhabitants could not remember such a general devastation to equal the present one.

On the morning of the 5th of July, we discovered that during the preceding night, our two horses, a beautiful mare and her colt of a year, had been stolen. On a nearer investigation we found, that the thieves had also broken into our sheepcote. We followed their trail that was visible in the sand, across the fields along the river, till we came to our peach orchard, behind which the rain had washed the soil away into broad gullies. In one of the latter we found the ashes of a fire lately gone out, and traces of blood, as well as recently gnawed bones, which led to the conclusion, that the rogues had here killed and partly eaten one of the stolen sheep; having succeeded thus in carrying off their booty in unmolested security. Without the aid of some Hottentots, we would now probably have lost their trail, but we presently found it again, owing to the skill possessed by the Hottentots, to discover traces of human foot prints, over dry trodden-down grass and even over stones, where a European fails to see the least mark. It soon became apparent, that the thieves had crossed through the river at this place, and had taken the course leading to the Caffre land, on the opposite side. The report of the robbery becoming known through our village, many Hottentots and Tambookies came forward to offer their services to go in pursuit of the thieves, although they had got a start of ten to twelve hours of them, in order if possible to recover the stolen booty. Though we are far from exciting our people to engage in strife and war; yet as we hoped they would yet be able to overtake the robbers in the mountains, and recover our horses, we did not think proper to thwart their well-meant design; but only earnestly charged them, in case they should trace the enemy to their Kraal, to conduct themselves as became the children of God, and only in case of an attack, to make use of their weapons. Having promised to do so, twenty mounted Hottentots, and thirty armed Tambookies, started in pursuit of the enemy about 10 o'clock. Towards evening we were informed by a number of Tambookies, that our people, whom they had seen, supposing them to be a band of predatory Caffres, had fled before them, and encamped for the night at the Windvogel's mountain. Not receiving any further intelligence from them, we were kept for several days in painful suspense concerning their fate; and failing even to return on the third day, we began to be seriously concerned for them. However, on the morning of July 8th, all our fears were dispelled by the arrival of one of their number, who had been sent in advance to announce their return, and to inform us of the recovery of the horses. At last the whole party returned in safety; but our horses had been so much reduced by

hunger and hardships, that we were scarcely able to recognize them again. Our people reported, that, having slept the first night at the Windvogel's mountain, they went on pursuing the trail of the enemy, who purposely to deceive their pursuers, had left the plain and taken a course over crags and mountains. More than a hundred times our people lost every trace of their route; but the robbers had a poor chance of escape, where a hundred such experienced eyes were on the lookout for them. Having crossed many a mountain, and also one river, the trace finally led them into a deep rocky valley, where they discovered a Kraal. With great ado, they descended into the valley, while leading their horses by the bridle. While in the act of descending, they beheld the tenants of those cabins, flying with the stolen horses, to hide themselves among the rocks. Scarcely had they reached the Kraals, when a host of armed Caffres burst in upon them with their usual war-whoop, swinging their assagays over their heads. In a moment our people were surrounded by them, while the number of their adversaries, whom they calculated to amount from five to six hundred, was constantly increasing. Some were provided with fire-arms, which they were constantly presenting, so that a skirmish appeared to be unavoidable. Yet calling to mind our admonitions, our people endeavoured to prevail upon the Caffres to lay down their arms, which, however, owing to the dreadful clamor and excitement, was not so readily understood. At last an aged Caffre, privy councillor to the captain, stepped forward, and having restored peace and order among his men, the negotiation was opened. On enquiry whether they were in possession of the stolen horses, they answered in the affirmative, adding that they had passed a resolution to kill Mazapa and all his Tambookies, and to seize all their herds and lands; that they had purposely caused the horses to be stolen, in order to ascertain whether in case of an attack, those residing at Shiloh, would make common cause with the Tambookies, and support Mazapa. They were told that if they left us in peace, we cared very little about their squabbles with Mazapa, who we knew had robbed their cattle. They, the Hottentots and Tambookies, were far from entertaining any hostile designs, but had merely entered their country on account of the horses stolen from their teachers, which they now demanded back. Contrary to all expectation they gave them up at once, with the apology, that they had not been aware that they were the property of the teachers. Thus far all had gone according to their wishes; but when our men, who had been fasting for two days, demanded payment in cattle for the trouble encountered in the pursuit, a demand legally sanctioned by the British government in this country, the Caffres stoutly refused to give them any thing,

and only in the evening, would they allow them a small calf, which was of course killed on the spot. Still this was but a morsel for so many half-starved men! Next morning another calf was butchered; but when the Caffres still refused to pay, and the sun had already passed the meridian, the Hottentots began to utter serious threats, which brought their opponents so far to terms, that they gave up nine lean cows to them, which our people being satisfied with, they immediately set out on their homeward march. On the way they were compelled to butcher three of the cows, who were too weak to stand the journey. The remaining six were now to be slaughtered, and the meat to be divided among the people. Let the reader imagine the concourse which took place, on the return of our people, and the joy that was depicted on every countenance, that an affair, which might have been attended with such disastrous consequences, owing to the kind guidance of the Lord, turned out so favourably. Our Hottentots remarked, that on this occasion they had seen how the Lord had held his hand over them, because if they had been attacked, one of their number would have had to encounter ten Caffres. More than once the latter pointed their assagays, with frightful howlings, against their bosoms, to see whether they would betray symptoms of fear. But on witnessing their determination, the sight of so many fire-arms induced them to change their minds; in fact, they advised our people to keep their cattle in a body, within the precincts of the missionary station, since they shortly intended to come over and scour the whole country.

August 6th, a traveller, the Baron von Schœnberg, of Saxony, arrived here, coming from the Bechuana country. He staid one week with us, and testified his surprise and joy at beholding our extensive tracts of waving corn. He asked permission for a Tambookie to come to his wagon in full military dress, being anxious to see how these people equip themselves.

Conceiving that we could not well refuse this favor, we granted it, on condition that but one should exhibit himself. Our surprise was therefore the greater, when upwards of twenty men appeared, who raised a savage war-cry, and commenced a dance, which soon attracted the whole population of the place to the spot. We also repaired thither, but found it no easy matter to disperse the noisy multitude. With a loud voice, we protested against these proceedings, because our permission given had been thus abused. We could plainly perceive, that they would rather not have had their frolic interrupted; still obedience to their teachers prevailing, they put a stop to the sham-fight, and presently the riotous multitude were seen returning to their homesteads. Next day they called upon the traveller for their pay, when each individual received an English

shilling. The Hottentots, probably coveting the money, caused the credulous Caffres to believe, that the money received would endanger their luck. The latter actually became scrupulous on this head, remarking there must be some charm about the money, since they had never before known a white man to expend so much money for such a trifle. They accordingly made haste to rid themselves of it as quick as possible, in consequence whereof, at least a part of it was plied into the hands of the Hottentots. In our next religious instruction meeting, we took occasion emphatically to declare, that dancing and fighting could not be tolerated on a missionary station; while we drew from this painful event a lesson for ourselves, never to give occasion to such scenes in the remotest manner. On the 12th, our guest left us, after presenting nearly all the children with beads, which are highly prized by them.

Swarms of flying locusts having remained here, and deposited their young brood, during the past season, on the 20th of September, we beheld the first young ones skipping about. While they are yet small, they are of a blackish colour, and have no wings; nor do these appear until the insect has grown to the size of an inch and a half, when they change their colour, and turn red. Only when they are full grown, do they assume a brown colour. As they were moving towards our green corn-fields, in which they occasion such vast devastations, by biting off all the ears in a short time, without, however, consuming them, many people were engaged for weeks together in driving away these troublesome intruders from the fields, by means of waving large pieces of cloth tied to poles, and thereby to give their march another direction. Some of our readers may possibly wonder, why we did not kill them outright, or destroy them, by setting fire to the dry grass. Employing the latter mode of destruction, would not be of great avail, because their number being so great, they would soon put out the fire. In the morning, while they are yet sitting together in heaps, we do indeed drive the cattle among them, and thereby many thousands are crushed; but after all, their number does not appear to be in the least diminished, because fresh swarms were constantly proceeding from the mountains and valleys. At such seasons, children and adults are compelled to turn out and drive away the locusts from the fields, which labour frequently keeps them so busily engaged, that they scarcely find time to take their meals.

On the 18th of October, our sister Bonatz gave birth to an infant son, who was baptized on the 24th, and received the name of Adolphus. After a safe delivery, her case took an unfavorable turn, so that we twice, but each time in vain, sent an express rider in quest of a physician, residing upwards of

thirty miles from Shiloh; wherefore our fervent prayers went up to the Lord, that he would grant strength and returning health to the patient. It was affecting to witness the sympathy shown by the Tambookies and Hottentots, in their inquiries after the health of the patient, and many were the prayers that during these days ascended to the throne of God, that he would preserve to our brother Bonatz, this, his second partner in life, with whom he had lived so happily and contentedly. After one week's tedious suffering, during which her life seemed as though suspended on a thread, there appeared some symptoms of recovery; her appetite returned, and her strength became so far renewed, as to enable her to rise, and to walk out for a short time to enjoy the fresh air in a warm day. In the beginning of November however, our hopes of her recovery were blasted, by a relapse which was induced by a cold she had contracted. Our late sister had frequently had a presentiment of her approaching dissolution, and had opened her mind to her husband on the subject; and when once more seized with pains and spasms, she felt quite sure that she would soon be called home. Her husband paid every attention to her by day and by night, as well as her friend, sister Kschiesschangk, to whose care she consigned her infant, requesting her to be to him in place of a mother. In the morning of the 8th of November, she requested the whole mission family to be called in, that she might take leave of them, and then urgently entreated us, to beseech the Lord speedily to terminate her sufferings. At 11 o'clock, the last blessing was imparted to her, while yet in a conscious state of existence. All around were truly edified by witnessing her humble resignation to the will of the Lord, how she laboured to comfort her sorrow-stricken husband, and how the sole desire of her heart was directed to the Saviour. After passing another night replete with suffering, her desire was fulfilled, when her soul was permitted to leave this tabernacle of clay, and in a very gentle manner, to enter into the joy of her Lord, whom, while here, she had loved from her inmost soul. She departed this life at the early age of thirty-four. We have lost in her, a very active member of our little missionary family. She manifested great zeal in the cause of the Lord, and a willingness to be spent for others; indeed the missionary cause seemed to have engrossed her whole soul, and she deemed it a favour to be permitted to serve the Saviour. Next day her mortal remains were carried to their last resting place, when nearly the whole population of our village followed the corpse.

One day, towards the close of this month, while our Hottentots were engaged in warding off the swarms of locusts that were approaching their corn fields, one of the men went down

to the river to quench his thirst. As he was returning from thence, he discovered a Tambookie man lying among the high reeds, growing along the river, covered with a mat, who appeared to him to be asleep. He laid hold of the mat, in order to arouse the sleeper, and to reprove him for his indolence; at that instant, however, the thought struck him, that this man might be a patient thus exposed by his relations, which is frequently done by the Caffres in case of nauseating and infectious epidemics prevailing. Hence our Hottentot, without suspecting any wrong, hastily left the spot, and on his return to his companions, told them what he had seen; however, none of them felt inclined to investigate the matter. In the evening, they learned from several persons, who had been in the vicinity of the aforesaid spot, in the evening of the preceding day, that they had heard a noise and tumult, as if men were fighting among the reeds on the bank of the river, and then distinctly heard a mournful voice, crying out: "O God! you murder me! I die!" This report having reached our ears, we immediately had the premises aforesaid searched, but could find no clue to solve the mystery; the murdered man having been removed, perhaps sunk into a deep place in the river, for the mat was lying in the water, not far from the spot. In all probability the Tambookies knew more about the matter, but the fear of meeting with a similar fate, prevented their appearing as plaintiffs, openly; for on that very day, the report was in every body's mouth, that the murdered man was a young Fingoo. Several years ago this man having been a servant to another Fingoo, residing at our station, named Sibala, eloped one day, when his employer threatened to kill him. His master having pursued him, without being able to apprehend him, he declared that if ever he could lay hold of that young man, he would murder him. This same youth, after an absence of a twelve-month, had returned with three other Fingoes, several days ago, in order to visit his mother, living in our vicinity. His companions having left our station, he staid here, intending to follow them next day. Report further stated that he had gone off in company with his former master, Sibala, and his sons, who are related to him; wherefore suspicions alighted upon these people. Nothing definite however could be ascertained, because no one ventured to appear as a witness, all being afraid of this man, who is a very savage character.

On the 27th of December, however, six Tambookie strangers, belonging to Unyeki's and Umtirara's tribes, came hither to look for the young Fingoo, named Tsobolo, whom they had missed, and whom report stated to have been murdered in the vicinity of our station. His father was one of them, and the rest were his near relations. They applied to us for leave to

trace this report to its source, which we readily granted. During these days, therefore, several grand council meetings composed of Hottentots and Tambookies, were held, in order to hear the different depositions of the witnesses, from which they hoped to glean a legal indictment against Sibala and his sons. These meetings lasted near four days, and were frequently attended by rising on two hundred persons. Such judicial controversies, they conduct in a very solemn manner. The whole assembly being seated in a large semi-circle, the trial commences. While the greatest silence and attention prevail among the multitude, and only one is speaking at a time, both parties labour to puzzle each other by submitting subtle questions; for these people are adepts in lying, and in the art of conducting an oral controversy. If a man be guilty, he will not betray himself by manifesting the least anxiety, but will advocate his own cause with the greatest composure; wherefore, it is never safe to rely too much on their apparently upright looks, and asseverations of innocence.

These preparatory meetings being ended, and the plaintiffs supposing they had sufficient evidence to convict the guilty, on the forenoon of the 30th, all, numbering about two hundred men, met at our residence, in order to let Brother Bonatz decide the case. We had sent word to Gumbiza, a Tambookie captain, to attend this meeting, because the defendant Fingoo belonged to his tribe. This meeting was kept up without intermission from 9 o'clock, A. M. till 5 o'clock, P. M. Many circumstances tended to fasten suspicion on Sibala and his sons; for in the first place, their captain Gumbiza, at the time the affair was made public, had charged them to go in quest of the lost man, who, according to their report, had gone into the colony. To accomplish this, they had one month's time, yet none of them had moved a single step in the matter; when by exhibiting the missing man, they might have proved their innocence. In the second place, they had sent off several divisions of their cattle, and thirdly, two of Sibala's sons had been seen to come from that very spot, where the murder was said to have been perpetrated. Many other things testified against them, but above all that cry of anguish, which several persons had heard: "O God! you murder me! I die! the sons of Sibala are killing me!" To all these charges they could advance no satisfactory refutation, and still it was impossible to convict them of murder. By this time evening set in, and Br. Bonatz, being unable to decide the case, because the murder had not been proved, and besides, deeming it improper that he, as a missionary, should have any further hand in the business, handed the complaint over to Captain Gumbiza. The defendants now finding themselves in such great straits, demanded each their passport, to hunt up the

lost man in the colony. Gumbiza and the plaintiffs, however, opposed this demand, because, they believed these people hoped thereby to escape the penalty of the law. On the morning of the 31st, Sibala and his sons attempted to elope with their cattle from hence into the colony, which occasioned a dreadful tumult on this last day of the year. Gumbiza and the plaintiffs, seized their 90 head of cattle, in order to drive them to the captain's kraal; but other Fingoes residing here, instantly drove them back into the kraal, and closed it up with logs of timber. Sibala, his four sons, and several other Fingoes, having put on their war-dress, and armed themselves with assagays and kirris, went and placed themselves before the entrance to the kraal, whither they were followed by their women, bearing long poles. All the inhabitants of our village ran together, and we also hastily repaired to the spot, to prevent, if possible, a carnage, which appeared inevitable; for the one party, like a set of desperadoes, seemed fully determined rather than to surrender their cattle, to perish in front of their kraals, with their wives and children; while the other party, amounting to twelve or thirteen men, in sullen silence and with fierce looks, leaning on their assagays, were only watching for the captain's word of command, to commence the butchery. It is difficult to describe such a scene; a tumultuous outcry was heard, while some were giving orders and uttering threats, others were contradicting them, and by words and gesticulations, signifying their rage and eagerness to fight. In the mean time our intervention for the present, prevented a fight, until we finally succeeded in depriving several of their weapons, which caused the rest to lose courage. Some of them considering it a reproach to be bereft of their arms, sought their safety by flight. We then ordered the kraal to be opened, and gave the cattle in pledge to the captain, to keep it under his care, until the other had sought and found the missing Tsobolo; for now only, that the charge was being enforced, did they appear willing to go in quest of the man. Gumbiza then moved off with the cattle, accompanied by a band of armed Tambookies, and about 11 o'clock, the tumult finally subsided. But now the other party of Fingoes came forward and complained, that we had ruined them. We accordingly once more represented to them, that they might have escaped all these difficulties, if they had at once brought hither the missing youth, whose place of retreat they pretended to know. We then furnished them with the requisite passports, with which they forthwith set out for the colony.

After all these distracting events, we met to close the year with our little flock, and one may well conceive what doleful emotions pervaded our hearts. The past year had been one, in

which our disheartening experience had succeeded the other; for, owing to the great drought, we had also suffered great losses in temporals. But amidst all this distress, the Lord had held his hand over us, and ever and anon, revived our fainting courage, so that looking up to him, we could enter the new year, with the cheerful hope, that he would continue to support us, as he had done in times past, and cause us to witness here and there, some fruit of our labour.

IV.—LETTER FROM BR. F. F. HAGEN.

Bethany, Stokes Co., N. C., August 2d, 1846.

DEAR BROTHER:—The late numbers of the *Intelligencer*, have by many been read with peculiar satisfaction. Allusion is made in them to the spiritual state of our church. On this matter, I feel a strong desire to learn the views of our dear brethren, concerning the best means and measures to remedy the present melancholy state of things in our dearly beloved church. May I be permitted, through the medium of this periodical, in the capacity of one of the least of the brethren, to whisper a few questions? May I venture to ask: “Is our present mode of labouring calculated to advance the prosperity of the Lord’s Vinyard as far as *might* be? The *desire* of brethren, to see the church flourish, is not here called into question; but again:—“Do we *apply* our little strength to the best advantage?” Under equal and favorable circumstances, that field thrives most which is best cultivated, and there God’s increase is the most abundant. An experimental knowledge, and a practical exemplification of the doctrine of the Godhead of Him, who is the Son of Man and the Lamb slain for sinners, is the leading feature in the character of our church. Now, must this character become forfeited, if we redouble, and concentrate our efforts in sounding the trumpet of salvation, say at various points,—by several ministers, and for a succession of days? May not meetings of inquiry, the tender instructions and the fervent and effectual prayers of believers, avail much—or, must extravagance and *needless* excitement be the necessary consequence? Behold a dilemma;—on the *one* hand, under the present incomplete mode, (for our best old measures have become obsolete) things will go on, or rather backward as heretofore, and grow worse: past and present experience fully decides this question; on the other hand, under increased, combined, and persevering effort, a danger of over excitement is apprehended, and even, perhaps, disturbance of the peace of our congregations. But, may not He, who loves us, overrule the hearts of those who are

zealous without knowledge—as well as the hearts of those whose knowledge is without zeal,—and humble those who are in danger of becoming “lifted up,” and also silence the scoffer, and thus cause all things to work together for good? And as for the peace of congregations—are not tares said to be among wheat? and wolves in sheep’s clothing?—and shall we flee and suffer the *wolf* to scatter the sheep?

One word more—we are known to be a church in which an unusual and ardent missionary spirit has prevailed. But now, whilst we still profess ourselves willing to respond to cries from destitute places calling upon us, to come over to Macedonia and help—should *we* not also call upon the Lord to come down into Laodicea and help *us*. If we love our church, we will feel concerned at the distress in it; but if we say, “we have need of nothing,” Rev. iii. 17., we are poor indeed. O let us pray the Lord for more zeal and more knowledge, and for a return of those happy days, of which the remembrance is still so dear to every true brother, who loves Him, who was wounded for our transgressions. It is true, His ways are not our ways, nor our thoughts His thoughts, but surely, he will have a willing people in the day of his power, yea, willing to *do* his will, and willing to suffer and spend, and be spent.

V.—LETTER FROM BR. DAVID Z. SMITH.

Canaan, near Beaty’s Prairie, August 4th, 1846.

Yesterday, Thomas and myself, (Thomas is a young Cherokee, living with me at Canaan, and the son of Wm. Henry, a church member at Springplace) returned from Springplace, 20 miles from here, where we had very encouraging meetings on the two previous days. We commenced the exercises on Saturday at 10 A. M., by a prayer meeting, and at noon Br. Bishop delivered an address from 1 Cor., xiv, 1. “Follow after charity:” Br. Nicolas Sanders interpreting. At 3 P. M. the people were dismissed, to meet again in the evening. At the time appointed, I spoke from Ps., xix. 12. “Who can understand his errors? cleanse thou me from secret faults;” Thomas interpreting. After singing and prayer, Br. Wm. Henry, our Assistant at Springplace, made an address in Cherokee, and Meigs, a Methodist friend, led in prayer in the same language, whereupon the congregation, after singing a hymn, were dismissed with the benediction, to meet next morning (Sunday) between 9 and 10 A. M.

There were church members present from distant and different parts; some had not seen each other since they had removed

from Georgia to the West of the Mississippi; and it was truly affecting to see them meeting each other for the first time after the lapse of so long a time, when they before had been accustomed to worship their Lord and Redeemer in the same sanctuary for many years. Br. Samuel Canaquiya, an aged and almost blind patriarch of our church, came from Flint, distant about 50 miles from Springplace. He has now bought himself a farm in the neighbourhood, and intends to move hither as soon as possible. Three times within a few weeks has he with his family been in imminent danger of being murdered by the lawless banditti that infest his neighbourhood, and every time have they had the most narrow escapes imaginable; for when the murderers were within but a few feet of their dwelling, their God and Saviour, their Almighty protector, delivered them, so that they escaped into the bushes unhurt. All our Barren Fork brethren, and about the half of our Mount Zion brethren were at the meetings. Probably never before at any time was there so large a number of our Cherokees assembled at the same place. Only six communicant members were absent, though our people are very much scattered. Two were advised not to commune this time, for the sake of not giving offence to the church, since reports were circulating of their bad conduct, which we thought it best first to investigate, and then to mention the result, good or bad, to the church. We find that by enforcing the church discipline, Christians are edified, when partaking of the solemn ordinance of the Lord's Supper.

At half past 9 on Sunday morning, the meeting was opened with prayer, the brethren John Jacob, and Israel, leading. We then called on our venerable assistant, Br. Samuel, to make an address; he did so;—the spirit of prophecy seemed to have revived in him;—he spoke so powerfully that Christians and Heathens melted into tears; he closed with a solemn prayer. At 11 o'clock Br. Bishop preached from Acts xiii. 38., and the Cherokee Br. Steiner interpreted. After a short intermission, at about 1 P. M., I spoke from Gal. ii. 20. Br. Steiner again commenced interpreting, but after a little while he was so overcome by his feelings that he could not go on, and Br. Nicolas Sanders, was called upon to continue, who had before declined on account of being so hoarse that he could hardly speak audibly; but strange to say, his hoarseness soon left him, and he was enabled to interpret freely. After the services an opportunity was given to all who desired to enter into closer connexion with the church, to make known their wishes, upon which five Cherokee women came forward.

We then had a solemn Communion Season; forty persons were present, thirty-one of whom were privileged to partake of the symbols of the body and blood of their dying Redeemer;

the other nine were present as spectators, six being candidates for baptism, and two suspended communicants, and Archie, (another son of Br. Wm. Henry). It was half past 5 P. M. when these highly interesting meetings closed. Now let me beseech you to pray for us and the dear Cherokees, and that the Great Shepherd may bring yet more into his fold, and secure them against the works and devices of Satan.

VI.—EXTRACT OF A LETTER FROM BR. EDWIN REINKE, TO THE EDITOR.

New Carmel, Jamaica, July 1st, 1846.

In our field of labour among the newly emancipated negroes, we are often forcibly reminded of "a dry and thirsty land where no water is." This both literally and metaphorically. Until two weeks back, a tremendous and unprecedented drought prevailed in the middle and eastern parts of this island; from which, however, we were mercifully exempted. Thousands of horned stock and horses perished for want of water, and their putrid carcasses, too numerous to be devoured by the public scavengers, the "john-crows" (a species of buzzard) exhaled noxious miasmata, which offended the nose and undermined the health of the passing traveler. In some places water was sold at \$1 per pail. I think that if you could pay us a visit of a few months, you would find the real spiritual state of the bulk of our negroes to fall short of your previous notion. We are daily reminded that without Jesus we can do nothing. We preach Christ crucified, because we know that all other preaching is vanity. We desire to fall more and more in love with the Friend of sinners every day. One great drawback in our usefulness consists in the imperfect acquaintance of the negroes with pure English, their dialect being a jargon, which is almost unintelligible to a stranger. When addressing an audience, I have often painfully exerted myself to make myself understood, but have found, too often, to my sorrow, that with many I had not succeeded. But while we, like others, labour with mixed success, blessed be God, we can point to some sable sheep who have been born again, and not of corruptible seed. A few days ago, an incident occurred which well illustrates the meaning of our Saviour's words: "To him that hath shall be given; and from him that hath not shall be taken away even that which he hath." A young woman, hitherto living in open sin, came to receive instruction as a candidate for baptism. She has been in the habit of attending divine service for many years, and has often had the Lamb of God set before her eyes. As a preliminary ques-

tion, I inquired of her; "Who is the Son of God?" Answer, "Joseph." Thus are thousands stupifying themselves. Their heart is fat, their ears are heavy, their eyes have they shut.

About four months ago, I received an appointment as assistant of Br. Geo. Heath, in the care of this congregation. Our day school, which, after the departure of Br. and Sr. Holland for Lititz, had greatly declined, now again numbers 100 children, who come every morning a distance of from one to four miles. Nearly as many careless young persons have come to be "listed down" among the new people. So that we have reason to be encouraged, and to be devoutly grateful to the Lord of the harvest. But we do not rest satisfied with this. We want a revival—we *pray* for a revival.

Our dear new Br. Daniel Steinhauer, who has had charge of our Normal Training school for the last half year, has been removed from Fairfield to Bethany. My brother Amadeus has been again appointed to bear the very onerous duties of that responsible educational post. Br. Kiergaard, was dangerously ill of fever at New Eden, the grave of the missionaries, but has been mercifully restored.

VII.—EXTRACT OF A LETTER FROM BR. MARTIN HOUSER, TO THE EDITOR.

Hope, (Indiana) July 15th, 1846.

DEAR BROTHER:—In compliance with the wish you expressed in the last number of the *Intelligencer*, (No. 3 of the Miscellaneous items,) I will endeavour to give you a short account of my journey to New Salem, Illinois, to which place I went to assist at the dedication of the meeting-house, recently erected by the members of the church that was organized there about a year since. It is, however, with a feeling of reluctance that I attempt to gratify your curiosity. I fear my account will prove but a tedious detail of incidents, destitute of interest. My companion in travel, Br. Titze, the pastor of the church in Hope, and myself, met with no accidents by "flood or field." And if you look for any marvellous stories and narratives of hair-breadth escapes, you will, I am satisfied, be disappointed.

It was on the morning of the 18th of May, that Br. Titze and myself set out for New Salem. We could command no better conveyance than a two-horse lumber wagon. Our ride to Columbus, now over beech-roots, and now through deep mud, was calculated at once to try our patience and to exhaust our bodily strength. At Columbus, we stepped into the rail-road car, and soon arrived at Madison, on the Ohio. Here we were detained

a few hours, and then left for Louisville, in a packet boat, on board of which we spent the night, enjoying comfortable repose. At this place we learned that at 9 o'clock, A. M., a steamboat would leave for St. Louis, passing Evansville, in Vanderburg county, Indiana, a town where we were told, we should have no difficulty in finding a boat bound "up the Wabash." The river was high, and soon after leaving Louisville, we passed the falls of the Ohio, a feat by no means so dangerous or wonderful as we had anticipated. We were not disappointed in our expectation of finding, at Evansville, a ready conveyance. Here we got on board of a steamboat, which, after passing some distance down the Ohio, entered the Wabash at its mouth. Our accommodations were none of the best. The berths we found were all occupied, and hence we were compelled to stretch our weary limbs on benches on the deck. The river had inundated its banks, and nothing could be seen but water, and here and there clumps of trees rising from its bosom. Our boat was heavily laden, and in consequence we made but poor speed. At ten o'clock, on the morning of the 21st, we reached Mount Carmel, Wabash county, Illinois. Here we found an old acquaintance of the name of Moeser, with whom we left our baggage, purposing to "foot it" across to New Salem, distant about 14 miles. We were in high spirits when we set out on our pedestrian expedition, and felt quite confident that it would be a matter of no great difficulty to reach our place of destination. We found ourselves mistaken however. The heat was excessive. The sun poured down his fiery beams upon us with fury, and the mosquitoes, in immense swarms, were continually trumpeting about our ears. At the end of the first three miles, drenched with perspiration, and covered with innumerable proofs that our insect annoyers had not been satisfied with treating us to their music only, our courage began to droop. My companion, though a German by birth, (and Germans, as you know, are gifted with perseverance,) became as desponding as myself. Accustomed as we were to the hardships incident to missionary service in the West, we doubted whether we had ever before experienced any thing like this. As we were endeavoring to sustain each other by telling how we felt, how tired we were, and how it was clearly an impossibility to hold out much longer,—a free negro overtook us, and with a most benignant grin, without our having expressed the least desire to that effect, offered us a seat beside himself in his little one horse "carry-all." Gladly did we accept his kind invitation, and though his wagon was not as comfortable as the carriages that throng your streets,—for if it was furnished with elliptic springs, they obstinately refused to perform their appropriate functions,—we were delighted with the change we had made in our mode

of traveling. Our feet at least had rest, even if our hands had not. These latter were in constant requisition to keep off the "bloody" mosquitoes, that seemed to increase in numbers and malignity the further we proceeded from the river. Our friendly black Jchu set us down within three miles from New Salem. We rewarded him with our thanks and a piece of money, which he received with evident satisfaction. His countenance beamed with delight, and shone as though he had been dipped in oil, whilst the two rows of beautiful milk-white teeth became fearfully conspicuous. That man, I know, was happier with his fifty cents, than many of your city nabobs with their two hundred thousand.

Night had thrown its sable mantle over the earth,—but hold! I was actually becoming poetical; and knowing that you have a mortal antipathy to *fustian* of every kind, I will dismount the muses' winged horse. On "sober second thought," I acknowledge, it must seem odd to you to see a "hoosier" riding Pegasus. "Let that alone, dear brother," methinks I hear you say, "and trot along on your steady farm horse, accustomed to the plough." Well then,—I have done with "night's sable mantle." *It was getting dark*, when we reached the house of Br. Charles Walk, who received us with open arms, and under whose hospitable roof we passed the night. The mosquitoes must have retired to their camp, for we neither felt, nor heard, nor saw any thing of them here. Next morning we called on all the members of the church residing in the vicinity, and took a view of the newly erected meeting-house, which we had come to set apart for the worship of the Triune God. I verily believe, dear brother, if I may judge from the language of your letters, that you imagine the village of New Salem, to be already in existence. You are mistaken if you do. It is not yet built, and has being only on paper. In this respect, at least, it is like our goodly "city of magnificent distances," which looks so well "on paper."

Our brethren being desirous that their new church edifice might be dedicated on Whit-Sunday, May 31st, we held divine service on the Sabbath previous in the woods opposite the house of Br. Hinckel. Br. Titze and myself both preached in English, to a quiet and attentive auditory. In the evening we assembled again under the trees, and held a social prayer-meeting. Quite a number of our lay brethren took part in the exercises.

Having yourself been stationed, at one time, in a retired part, near the Green Mountains of Vermont, I believe, I presume you know from experience how delightful it is to worship in a wood. For my part, I prefer a wood to preach in, to the most splendid church of which your city of brotherly love can boast. It was delightful to listen to the sighing of the breeze amongst the leaves. The blue heavens were stretched out over our heads, un-

sullied by a single cloud. Beneath us was the rich soil which plough-share had never touched. And when the assembled people joined us in the singing of a hymn, our feelings almost overpowered us. *It was sublime!* Yes, yes,—give me the forest in which to preach, and you may keep for yourself the splendid churches which man has built to gratify his pride.

We had intended on the 25th to survey and to lay out the village lots, but could not procure a surveyor till on the following two days. The intended site of the village is elevated and dry, and when once the vicinity is cleared of timber, it will command an extensive view of the surrounding country. To judge from its elevated situation, it must be healthy. It will labour under one great disadvantage however; I mean the difficulty of procuring water. Wells must be sunk to a great depth. A forty-acre lot is set apart for the use of the pastor, who may take charge of the church collected in this wilderness. Two miles from the meeting house, the prairie land begins. The soil is fertile, producing Indian corn, Irish and sweet potatoes, oats and flax in great abundance. Wheat does not appear to thrive. A shoe-maker, tanner, blacksmith, cabinet-maker, and a merchant, are much needed in the settlement. The nearest store is at Albion, about ten miles distant. The people in the immediate vicinity appear to be moral and industrious.

On 27th, 29th, and 30th, we preached in various places, in English as well as German. The meetings were all well attended.

On Whit-Sunday, we proceeded to dedicate the new meeting-house. The building (30 by 40 feet) was crowded to overflowing. A short time before the commencement of the services, the Sunday school scholars, with their teachers and officers, collected in front of the sanctuary, and after singing a number of appropriate hymns, marched in procession into it. I opened the meeting by reading the 84th Psalm; the 185th hymn was then sung, after which the dedicatory prayer was offered up. I then spoke from Romans 1 ch., 16 v. After my discourse, I baptized five infants. Br. Titze followed with a German sermon from Luke xvii., 20. A third discourse was held by myself in the afternoon. It was a funeral sermon for a young man who had died some time previous. At 5 o'clock, P. M. the communicants met to partake of the Lord's supper. This proved to be a time of refreshing from the presence of the Lord. We felt that the great Master of assemblies, even Jesus Christ, the head of his church, was with us. Glory be to his ever-blessed name.

In an evening meeting, which closed the solemnities of the day, three young men were received on profession. After a fervent prayer by Br. Joel Rothrock, a lay-member, we dismissed the assembly.

I think that religion, so low in many other places at the present time, is flourishing in the New Salem church. The members appear to endeavour to "walk worthy of the vocation wherewith they are called." O that the Lord would soon give them a pastor after his own heart, who shall feed them with knowledge and understanding.

 LABRADOR.

VIII.—EXTRACT OF THE DIARY OF HEBRON, FROM AUGUST, 1844, TO JULY, 1845.

"TOWARDS the end of *August*, we had a visit from a party of Northlanders, who came as usual, for trading purposes. To our great joy, one of them, a young woman, expressed a wish to remain with us, being convinced, by what she saw of her believing countrymen, that the heathen mode of life was not the right one. We gladly acceded to her request, which was, however, far from being equally agreeable to her companions, who soon after set out on their return.

"*Sept. 22d.*—Another party of heathen from the north were present at our Sunday's service, and the baptism of an infant, which followed it. They listened with attention to what was said, but alas! the time of their visitation seems to be not yet come. Their declarations plainly shewed, that they had no desire at present to be converted, but would rather continue in their sins.

"*Oct. 11th.*—We celebrated the anniversary of this congregation under a powerful sense of our Saviour's presence. In the morning meeting, we called to mind, with humble gratitude, the many blessings which he had bestowed upon this little flock, during the seven years which have elapsed since this place of worship was dedicated to his name. In the afternoon was a love-feast, as usual, when a cordial salutation from the Board of Directors, expressive of the lively interest which they took in the welfare of this congregation, was communicated to them. At the close, the national assistant, Rénatus, gave a short address, alluding especially to the case of several who had fallen into the snares of Satan. 'You hear once more,' said he, 'what a near interest your brethren beyond the sea take in your conversion to the Lord. Bring forth, therefore, the fruits of repentance; fly from the shameful practices by which Satan seeks your ruin. Conceal your sins no longer, but suffer yourselves to be filled with the Word of God, which alone can enlighten your hearts. Make that your guide in all things; so

will you be delivered from the powers of darkness.' The solemnities of the day were concluded in the evening by a liturgy of thanksgiving.

"From the 16th to the end of this month, the weather was very stormy, so that one Sunday the meetings were obliged to be entirely omitted. It was a trying time for our people, as they could pursue their occupations neither by sea nor land, and were under the necessity of forestalling their winter's stock of provisions.

"*November.*—A brief interval of favorable weather for fishing was happily seized by our people, so that they secured about 300 seals—a smaller number, it is true, than in the former year, yet an amount for which they were very thankful, as it appeared for a time as if they would have no success whatever, and in a few days it froze again so sharply, that they could make no further use of their nets.

"The winter set in earlier than usual, and in the beginning of December, the sledges could take the ice without fear. On the 8th, two men drove over in this manner from Saeglek, who stated that they had made a good booty there, a large herd of seals having got embayed in an adjoining creek, and the sudden freezing of the sea cutting off their retreat, (for the seal cannot remain long under water without coming up to breathe, so that they were easily overtaken and despatched.

"1845.—A sledge-party of heathen Northlanders, who had been trading here at *New Year*, were on their return home; but scarcely had they accomplished a third part of their journey, when the ice gave way, and they escaped with the utmost difficulty, though without any material injury. One of them returned to the settlement, and gave us an account of the casualty, but he appeared to have no sense of the gracious providence to which he owed his life; and though we endeavored to impress it on his mind, he persisted in ascribing it to mere chance.

"Early in *February*, a sledge company of fifty-two persons arrived here from the Kangertlualuksoak, or George River;* and no sooner had they left us, than another party of thirteen persons made their appearance. It is a journey of about ten days across the country from their place of abode. To judge by their clothing and appearance, as well as by the articles they brought for barter, they would seem to be in comparative affluence. They likewise gave us to understand, that their neighbourhood is much more populous than ours. Our hearts yearn after these poor heathen, who are yet strangers to the

* See Narrative of a Voyage to Ungava Bay, performed in 1811, by the Brn. Kohlmeister and Kmoeh, pp. 52—59. At that period, this district appeared to be uninhabited by Esquimaux.—ED.

joyful message, that a Saviour has come into the world to open for them the way to heaven. We were deeply pained to find, that our visitors had no ears as yet for these glad tidings. In reply to our addresses, they said that they were good enough, and needed no conversion; and some declared point blank, that they would not be converted. One man, on our telling him that the soul did not die with the body, but that all must be judged according to the things done in the body, when those who would not be converted will go to a place of torment, and believers to a place of happiness, replied, that he was not yet dying, and therefore it did not signify. Truly, the seed is sown upon the rock! But it is no wonder that they dislike the thought of conversion, for it implies a renouncing of all their sinful propensities, which is a hard matter to flesh and blood, and an entire change of heart, which nothing but a special operation of divine grace can effect. We will not, however, be weary of commending them to the Lord in prayer, even though not one of them shews the least willingness to stay with us, and give himself to the Lord as a reward for his sufferings and death.

“On the 16th, they set out on their return by way of Saeglek, where they intended to spend some weeks.

“*March.*—Several heathens from Saeglek and Nachvak attended the meetings in the Passion-week, and listened with apparent attention to the narrative of our Saviour’s sufferings, but they went away as obdurate as they came. Other visitors soon after came in their place, but we had no more comfort or encouragement with them. They did not want to be converted, they said, and, if they did, they could not leave their relatives.

“In the beginning of *April*, the storms from the west having abated, the major part of our people set out on the reindeer hunt, while others repaired to the sea-coast in quest of walrus and seals, leaving the place almost deserted. But, to our no small surprise and grief, our hunters returned on the third day, bringing with them the corpse of William, a young married man. He had been seized with a stroke the day before, in consequence of having overheated himself; and, after exclaiming that his sight was gone, he suddenly expired. The melancholy event was the more distressing, as his course had been far from satisfactory; he had stifled his convictions, and yielded to vices which had impaired his constitution. During the last weeks, however, he had frequently visited us, and his declarations indicated a wish to amend his life. On our last interview with him, the evening before his setting out, he expressed his pleasure on seeing us once more, remarking, that we could not tell whether we might ever meet again. Probably he had some presentiment of his approaching end, which called into

action the workings of conscience, though to what extent, his speedy translation into eternity renders it impossible to say.

“The event caused a deep sensation amongst our people. Might it but leave an abiding impression on their hearts, of the importance of being ready as wise virgins for the midnight call!

“The same week, three of our Esquimaux had a remarkable preservation of their lives in answer to prayer. They were watching for seals at the extremity of a field of ice, when, at break of day, they all at once observed that it had detached itself from the main body. They hastened back immediately, but the chasm was already too wide to allow of their escape, and was increasing every moment. In this distress, they knelt down and commended themselves in fervent prayer to the Lord’s hands, resigning themselves to his disposal, but imploring him to rescue them, if he saw good, for the sake of their families. They now floated northwards, and after passing the whole day in great anxiety of mind, they were driven by the wind, as evening came on, towards the main ice-field, though they could reach it only by jumping from one broken piece to another, each sinking as they passed beneath their weight. Next day they returned safe and thankful to their friends, who had seen their dangerous position, and had been anxiously waiting for the issue. We trust that they will be incited to devote the lives, thus graciously preserved to them, to him who heard their cry and saved them.

“In the beginning of *June* we had again a trading visit from a party of heathen Northlanders, the nineteenth sledge this winter, besides the company from Kangertlualuksoak. Alas! we could discover no wish in any of them to forsake their heathenish way of life; on the contrary, they appeared to think themselves better off than our people. In vain did we represent to them, that if they continued in their present state, they must be unhappy in time and in eternity. Our remonstrances fell upon deaf ears, and still more impenetrable hearts.

“The congregation at Hebron consisted, at the close of the year 1844, of 63 communicants, 42 baptized adults, 71 baptized children, and 4 candidates for baptism; making, with 26 new people, and 27 excluded, a total of 233.

“Z. GLITSCH,
JONN. MENTZEL,
CASP. SCHOETT.”

IX.—EXTRACT OF THE DIARY OF NAIN, FROM AUGUST, 1844,
TO AUGUST, 1845.

“TOWARDS the end of *September*, a considerable portion of our scattered congregation were again assembled, some with the design of remaining through the winter, others in order to prepare for the enjoyment of the Lord's Supper. We were encouraged and edified by the simple declarations of many of our communicant members, who expressed themselves in a very humble and contrite manner regarding their state of heart; but we had the grief to be obliged to exclude from their privileges, either wholly or in part, several of their number, of both sexes, who had been guilty of illicit intercourse.

“In *November*, we had a striking proof of the mercy of our God, ‘who desireth not the death of a sinner, but rather that he should turn to him and live,’ in the gracious preservation experienced by a young Esquimaux, who had till then been living in the darkness of corrupted nature. He had gone with a number of his companions, as his father related the occurrence to us with deep emotion, in a large boat from their out-station to another island, in order to fell timber. The boat was anchored not far from the shore, when, some article being wanted from on board, he was sent to fetch it, his kayak being the only one at hand. Suddenly a terrible storm arose, and lashed the sea to such a fury, that the waves rose mast-high, and snapped one of the cables by which the vessel was anchored. It filled with water, and seemed ready to founder every instant. In vain did the poor youth cry out for help to his friends on shore; his cries were drowned in the roaring of the storm; the driving rain, and the raging waves hid both him and the boat itself from their sight, nor had they any means of venturing to his assistance. Thus bereft of all human succour, and consigned apparently to destruction, he crept to the fore-cabin, and there called earnestly on God to save him yet this once, (for he had had several preservations before from a watery grave,) and restore him to his friends, that he might not perish soul and body together, but have space given him for repentance. He made a vow to God, that, if he heard his prayer, and rescued him from the depths of the sea, he would thenceforth lead a new life. Soon after, the wind and sea settled, and the next morning his comrades found means to extricate him from his confinement. Such perils are of frequent occurrence in the hazardous occupations of our Esquimaux, but the impressions which they produce are too often transient and unavailing. We were, therefore, urged to pray that He, whose almighty power can

raise the spiritually dead to life, would, by his effectual grace, bring the resolutions of this poor youth to a happy accomplishment.

“Towards the end of the month, a dangerous epidemic made its appearance amongst our people, and spread with wonderful rapidity and violence amongst both old and young, so that we were obliged to close the schools, and suspend our meetings for several days. The head and chest were principally affected by the malady. There were no less than four deaths in consequence within a few days, chiefly of persons in the prime of life; and the earnest and affectionate addresses delivered to the congregation on occasion of their interment, joined to the imminent danger which still hung over themselves, and the uncertainty as to who might be the next victim, did not fail to make a powerful impression upon their minds. Many who were dead in trespasses and sins were aroused, and promised to be thoroughly converted; others, urged by remorse of conscience, made painful disclosures of their former sinful practices. The repeated experience, however, which we had made of the instability even of persons thus powerfully shaken with convictions, drew forth from us the fervent breathing: ‘Lord, work in them not only to will, but also to do.’ We would humbly hope, that this alarming voice of providence may not die away like that of a sounding brass or a tinkling cymbal.

“*January, 1845.*—A general awakening in our congregation called forth emotions of joy and gratitude, though mixed at the same time with fear and trembling. It is several years since we have witnessed so deep and universal a sensation amongst our people as the present, which extended even to children of six years of age and under. But with some it degenerated into a sort of fanaticism as they appeared to think, that they could obtain pardon of sin and peace with God by frantic gesticulations and distortions of their features, or by loud howlings and lamentations. We could not but express our deep disgust with such proceedings, and we warned those who were in danger of being led away by the infection, to beware of such heathenish excesses, as they could not be pleasing to the Lord, but were mere delusions of Satan, who sought to deceive them by imaginary transports, that would only terminate in plunging them still deeper into fleshly lusts. The Lord helped us through this trying period, and we were thankful to see, that our admonitions had a good effect on most of those who were under convictions. Indeed, they declared, that, instead of imitating these extravagances, they would call upon the Lord Jesus in retirement for the forgiveness of their sins, and wait till he should be gracious unto them.

“A father of a family was powerfully laid hold of on this occasion by the artless expressions of his son, a boy of ten years of age. He had sat weeping in a corner for some time, unnoticed by any one of the family. At length his father asked what made him cry. ‘Because I am so very bad, and have so often grieved the Lord Jesus,’ was his answer. ‘But you need not cry about it so bitterly,’ rejoined his father. ‘Yes, father,’ replied the little boy, ‘and you too, and all of us, need to be converted, that when Jesus comes again, we may not be confounded and lost forever.’ These words made so deep an impression on the whole family, that they all melted into tears, and, falling on their knees before the Lord, besought him to forgive and wash away their sins. From that time, new life seemed to pervade the family, and their household worship was offered up with greater fervour, and attended by more evident blessing.

“We hope and pray that some souls at least may, in consequence of this general awakening, be set free from the fetters of Satan and the world, and, as pardoned sinners, testify to their countrymen, by word and walk, of the power of the Saviour’s blood.

“*February 9th*, was the funeral of two of our Esquimaux, who had departed happily to the Lord. One was the aged widow, Juliana, the last survivor of the posterity of Mikak, a name well known in the annals of Labrador. A heathen by birth, she was baptized in 1801, but, as she still hankered after the pleasures of sin, she had to be several times excluded from the congregation. She was not easy, however, till she had sought and found forgiveness with the Lord. Her marriage was not a happy one, her husband treating her at times with great brutality; but she was greatly beloved and respected by her children. On one occasion, indeed, her eldest son was about to shoot his father on account of his bad treatment of her, and was with difficulty prevented by the intervention of a relative. In her latter years, her disposition and demeanour underwent a change, which evidenced the complete renewal of her heart by Divine grace, and as her strength declined she ardently longed for her dissolution, which took place in a very gentle and happy manner, on the morning of the 3rd, after an illness of only a few hours. She has left twenty-five grandchildren and three great-grandchildren behind.

“Moses was born at Hopedale, in the year 1803, but removed hither in 1822. He was a man of regular habits and unblameable conversation, so that he had never been excluded from church-privileges, which is somewhat rare with our Esquimaux. Diligent in his attendance on the means of grace, he was at the same time faithful in business, and a tender father

to his children. Though of few words, it was evident that he loved and served the Lord. He died of a decline, and leaves a widow and four children; a heavy loss to her, and scarcely less to us, as, by his death, and that of two other fathers of families, the number of orphans almost entirely dependent on us has been increased to upwards of twenty.

“The celebration of our congregation-festival, on the 19th, was marked by a feeling of deep seriousness, and was not unaccompanied by the Divine blessing. The Saviour was in the midst of us. Four persons were admitted to, or re-instated in the class of received members; but twelve, chiefly very young persons, had to be excluded for unchaste conduct. A salutary impression, however, was made by this mournful occurrence on the minds of both children and parents. As a happy consequence of it, we were glad to see the daily meetings, and especially the Sunday preachings, diligently attended by not a few who had hitherto avoided them, not liking, as they expressed themselves, to hear so much about conversion.

“*March.*—During the whole of *Lent*, and especially in the *Passion-week*, a delightful spirit prevailed amongst our people. Many were powerfully laid hold of by the narrative of our Saviour’s sufferings and death, and their declarations on the subject in the subsequent speaking, tended in no small degree to cheer and encourage us.

“But alas! with the return of Easter came also the period of their dispersion; the time when so many, in bidding farewell to us, bid farewell at the same time to the Word of Truth, so earnestly impressed into their hearts, and, forgetting the commandments of God and the faithful exhortations of their teachers, give way to the corrupt inclinations of the flesh. Necessary, therefore, as this breaking up is for their outward maintenance, we cannot but feel for them as sheep scattered abroad without a shepherd, and commend them in fervent prayer to the gracious leading of the Great Shepherd of the sheep himself.

“In the first week in *June*, one of our single sisters, while crossing the ice from one island to another, broke in and lost her life. Her companion was also plunged into the water, but by great exertions she succeeded in regaining her footing, and brought home the news of what had happened. A short time before this sad accident, three brothers had broken in with sledge and dogs, and all must have inevitably perished had not another sledge with two boys come by, who threw a rope to the drowning men, and drew them on to the firm ice.

“The immense girdle of ice by which we were encircled began now to melt and give way through its whole extent, so that it became impracticable for sledges; hence none of our people could join us from the out-stations at the celebration of

the Lord's Supper on the 21st. We kept it, therefore, as usual in such cases, in our dining-room, with the Esquimaux females of our household; nor did the Lord withhold from us the sweet perception of his presence. Such a family celebration of the holy sacrament makes a deep impression on our Esquimaux, and the pleasing remembrance of these solemn hours often accompanies them even to the end of life.

"*July 4th.*—The Brn. Albrecht and Ribbach, having gone with the boat to Stubensand, had the rare gratification to see a porcupine of considerable size, about a mile from the settlement. It was descried by our female rowers, who immediately set up a scream of delight, and hastened to the shore. Armed with sticks, they pursued the animal up the hill, and soon captured it. Our brethren would have preferred bringing it home alive, in order that we might have a sight of it; but the poor beast had discharged so many of its quills in its defence, that the hinder part of the back was almost bare, besides which it had injured itself so seriously in attempting to squeeze through a crevice in the rocks in its flight, that we judged it best to suffer it to be killed. It made an acceptable addition to our fare, amid the prevailing scarcity of fresh provisions, the flesh tasting like very tender mutton.

"On the 22d, we received the joyful intelligence of the arrival of the *Harmony* at Hopedale, along with a list of the kind presents destined for us and our Esquimaux flock, for which we return our heartfelt thanks to all our benefactors, known and unknown. We feel particularly indebted to the kind friend in Upper Lusatia, who has sent us an organ for the use of our church. May the Lord, our God and Saviour, whom we have infinite cause to praise with soul and body, and heart and mouth, and who walks among his people with complacency, enable us and our little flock to make sweet melody to him, with our hearts, as well as with stringed instruments and organs!

"The congregation at Nain consisted, at the close of the year 1844, of 88 communicants, (including 8 excluded members,) 64 baptized adults, and 145 baptized children under 14 years of age; making, with 17 excluded from the congregation, and 6 unbaptized, a total of 320 persons.

"J. LUNDBERG, F. ERDMAN,
C. G. ALBRECHT, AUG. RIBBACH."

JAMAICA.

X.—LETTER FROM BR. H. G. PFEIFFER.

“Fairfield, Feb. 5th, 1846.

“DEAR BROTHER:—In resuming my correspondence with you, I cannot forbear casting a look back upon the past year, and, while calling to remembrance ‘the tender mercies and loving-kindnesses of our God, which have been ever of old,’ I would fain lift my soul in fervent and devout supplication, praying, with the holy Psalmist, ‘Quicken me, O Lord, according to thy judgments, and I will delight myself in thy commandments, which I have loved.’ The past year has, indeed, been replete with the mercies of the Lord; we have had our trials, but have felt also the comfortable assurance, ‘that all things are working together for good to them that love God.’ In the midst of judgments, he hath remembered mercy; and, while his chastening hand was felt, and sickness here and there prevailed, to remind us that this is not our rest, his consolations under affliction have not only proved our support and strength, but he has also graciously heard and answered our prayers, to spare and restore those of our Brethren and Sisters whose removal we had reason to apprehend. We have especial cause to thank him for his great mercy in restoring Sr. Elliott to her usual state of health. In the beginning of last month, she was on a visit to us, with her husband and two children.

“Our first Mission-Conference this year was owned and blessed by the Head of the Church; and, while we humbled ourselves at the foot of his cross, confessing and bemoaning our many sins and short-comings, he was graciously pleased to bless his poor unworthy servants with the assurance of his forgiveness and of his heavenly peace, so that we felt encouraged to cast ourselves into his arms of love, promising him fidelity, and beseeching him that his purposes of grace may be attained with each of us.

“You are, doubtless, aware that our dear Br. and Sr. Robbins have obtained permission from our Directing Board, to retire from Missionary labour, after a long and faithful service in the Lord’s vineyard. They have been often ailing of late, and long for rest. We shall miss them; for, while they were weak in body, their counsel and advice was acceptable on all occasions.

“Our first consultation was directed to the supply of New Carmel, and, in connexion with this, to provide a place for Br. and Sr. Ricksecker. To meet both cases in the most efficient way, we proposed Br. and Sr. Heath for New Carmel, and Br. Heath felt freedom to accept this call as from the Lord; we could therefore take steps to appoint Br. and Sr. Ricksecker as the successors of Br. and Sr. Heath in Bethlehem. The congreg-

gation at New Carmel being so large, and Br. Heath not very strong, we resolved to appoint Br. Edwin Reinke as an assistant; and, the latter having likewise accepted the proposal, Br. Cook will be commissioned to take charge of the day-school on his arrival here. In my last, I informed you of our dear Br. A. Reinke's improved state of health; the improvement was, however, only transient, and the result has been, that we have had to appoint Br. Steinhauer to the charge of our Normal-school. Br. Steinhauer arrived here on the 16th of January, and commenced school the following week. Br. A. Reinke is gone to New Bethlehem, and will stay there to assist Br. Spence till we hear from home.

"To-day a union meeting of members of different denominations is to be held here,—a few have met, and I must hasten to attend. But before I close, I must relate the particulars of a conversion in which I am sure you will feel interested. The subject of this blessed change is Susan Henry, one of the two captured African girls,* adopted many years ago by Lady Normanby. She came to me this week in great distress, on account of her sins. She told me that she had gone aside to pray, when all at once the Lord, by his Spirit, so effectually opened her eyes, and convinced her of sin, that she wept and cried aloud for mercy. She next informed her husband, (a communicant member of our church), who replied to her, 'Yes, my dear, this is the only way to come to Christ, so He will receive you.' Sarah Wilson, who was crown evidence against me at the time of the rebellion, came likewise to confess with many tears the sin of which she had then been guilty, and to ask my forgiveness. I assured her I had forgiven her long ago, but entreated her to seek the pardon of her many transgressions from that Saviour, who alone can pardon and forgive sin. About the state of our congregation I will write in my next. Br. and Sr. Robbins, Sr. Kelsall, and Br. and Sr. Elliott's little daughter, Mary, will most likely sail with our own little Augusta, in the Sophia, Captain Pengelly.

"From the Dickenson Charity we have received £100 for our schools; St. Elizabeth, Bethlehem, Lititz, Ballard's-valley, Schoolfield, and New Eden, £20 each.

"April 4th.

"I only returned an hour ago, after an absence of three weeks, with my wife and children, from our long and tedious journey to Irwin-hill, whither we went to convey our dear little girl Augusta on board the Sophia, Captain Pengelly. Br. and

* The other, Kitty Mulgrave, was married in 1843, to George Thompson, the native assistant of the Missionaries of the Basel Society in Danish Acra, where she now assists her husband in the management of a negro school.—ED.

Sr. Robbins have taken the charge of her and of Mary Elliot. Sr. Kelsall and Mrs. M. Farquharson and her three children are passengers by the same. The Captain intended sailing on the 10th of March, then on the 26th, but he did not get away till the 30th. The parting with our dear girl, and with our much-beloved fellow-labourers, was a severe trial. In our dear Br. Robbins, the Mission, and especially myself, have lost much. He has been a faithful and approved servant of Christ.

“On the 6th of March, the foundation-stone of a new chapel was laid at New Eden, on the piece of land kindly granted us by our worthy friends, Frederick and Morgan Foster, Esqrs. A large congregation of about 800 had met for that purpose, among whom were the Hon. Duncan Robertson, custos of the parish, and member of the council, and his worthy lady; also the Hon. R. Smith, member of the House of Assembly for St. Elizabeth, and his mother. Deep silence and attention prevailed while the Brethren Heath and Buchner addressed the congregation, and, while we commended the house to be erected here to Him for whose glory it is designed, where Christ and him crucified shall be the motto of our preaching, we felt the Lord’s powerful presence, and worshipped at his feet. The collection made at the close of this interesting ceremony amounted to £32 odd, of which Dr. R. gave £20 himself.

“To day I have also the pleasure to announce to you the safe arrival of our dear Br. Cook, after a long, tedious, and even dangerous passage of 100 days from London to Black River. We praise and bless the Lord with this dear Brother, for his protecting care vouchsafed to him during his voyage. On the 20th, he was fetched by Br. Lichtenthaler to New Fulneck, and next week, Tuesday, we hope to see him here at Fairfield.

“You will be sorry to learn that the health of our dear Br. North remains in a very precarious state. The doctor has strongly recommended a voyage home to England, as the only means of restoring him.

BARBADOES.

XI.—LETTER FROM BR. JOHN ELLIS.

Sharon, March 23rd, 1846.

“DEAR BROTHER,—To obviate misapprehension on the subject of the financial arrangements of this Mission, I think it right to make the following remarks. With reference to the desirableness of our acting on the same principle, in raising contributions from our negro flocks, I believe that we are all pretty

well agreed. I have repeatedly urged upon our Conference, that we should strive to obtain subscriptions of like amount for the same period; and we agreed to require one dollar each from our congregation members. With many we succeeded, and with many not. Since that time, I have recommended a dollar and a quarter each, for those who are able to work; and to obtain this sum, is what we are now striving to do at Sharon. Besides this, they pay one bit when come to the communion, and something at church-collections, so that it comes to two dollars each, or four dollars per annum for a married couple. In addition to this, many have to pay into our hands at the rate of six dollars per year, as a Friendly Society contribution: these together make ten dollars per year, while many of those families do not receive more than forty dollars per year, and some less than that. Meanwhile, our means of support at Sharon have so far increased during the last few years, that whereas, in 1837, the sum of 960 dollars had to be drawn from our Mission-treasury, in 1844, we only drew for 75 dollars; last year, owing to extraordinary expenses, our drafts have been larger. We have again a season of great drought, no rain having fallen since the new year came in, till last week, and then only a few light showers, which would scarcely penetrate into the chapped and dried up soil. We have had in consequence slight attacks of sickness, from which I am happy to say we are now free, and our Mission-families enjoy general good health at present, with the exception of Br. Oerter, who has had to suffer much from acute inflammation in the left eye. I was thankful, however, when at Clifton Hill, on the 10th instant, to find this considerably abated, and his bodily strength somewhat restored.

“Robert Shepherd, the teacher recently arrived from the Antigua Mico Institution, has entered upon his duties in the new School-house, and likewise as an inhabitant of the convenient dwelling which has been erected as an adjunct to the school. The new buildings are now completed, and form a great improvement to this Station.

“Since this year commenced, more people than usual have come to enter their names as new people upon our books at Sharon. May the Lord give them grace to go on in the ways of Zion, as well as to turn their faces thitherward! I may mention also, that our Sunday-school has within the same time considerably increased in numbers, and the attendance is more regular. The present average is full 200 children. My son Charles has undertaken the superintendence, and feels pleasure in this work.

“Br. and Sr. Röntgen, with their little boy, are in good health.

XII.—LETTER FROM BR. J. TITTERINGTON.

Bridgetown, Nov. 14th, 1845.

“DEAR BROTHER,—During the last three or four months, when the weather has been uncommonly hot and oppressive, an epidemic resembling the influenza prevailed, which few escaped, and which proved fatal to numbers of persons of all classes, especially children. We have been informed that in some of the country churchyards, six children have been buried in one day. None of our Mission-families escaped; but the Lord has mercifully spared us and ours hitherto. Our babe, thirteen months old, was the first to be attacked; he was ill three months, and we had long and painful watchings with him, night and day, while none who saw him entertained the least hope of his recovery. The other two were not so ill, but were much reduced, while they were still far from well. Sr. Titterington was taken ill; she was confined to her room for about three weeks, and was once brought very low indeed, so that for a time her life was in danger, but the Lord raised her up. To the skill and attention of our kind friend, Dr. King, I attribute, under the blessing of God, the preservation of my dear wife and child. He was prompt and faithful in his attendance, frequently three times a day, and often late at night, nor would he accept any remuneration for his truly valuable services—all was freely given to our Mission, to which he is further an annual subscriber.

“We have lately held our annual Missionary meeting. A newspaper, which I send, will give you an outline of our proceedings. Our tried friend, James J. Rogers, Esq., was in the chair; and Churchmen, Wesleyans, and Moravians, all in harmony and Christian love, pleaded the cause of Missions, which is the cause of Christ the Redeemer. There was a respectable attendance of friends, amongst whom were several proprietors of estates and wealthy merchants. On the platform, among other gentlemen, were five doctors of medicine, and also two of the most respectable *Jews* in Bridgetown. They remained until the meeting was over, and expressed themselves much pleased with what they saw and heard. The collection, including a donation from his Excellency the Governor, which was received on the day of the meeting, amounted to eighty-six dollars. The Lord sent us a fine evening, and raised up for us many friends; may we have grace to be duly thankful to him! The report we are having printed in a pamphlet, and I expect to send some to Tobago and other islands; they will tend to diffuse a

knowledge of our Missionary work among those who are not much acquainted with it. Through the benevolence of a generous friend, the printing of 480 copies cost us only the paper. I will send you a copy, with a list of the collectors, and you will see that they have not been unsuccessful. More ought to be done, and I think would be done, if I had more means of spreading information, but we are sadly limited in the number of periodicals for circulation here. Please to let me have an additional supply.

February 18th, 1846.

“DEAR BROTHER,—As the natural consequence of the dry hot days, with cold damp nights, which have prevailed of late, fever has been very rife in this island. Our children are all suffering from it. We had them vaccinated some time since, as small-pox was reported to be on board a transport ship in the bay for many weeks. There has not, however, been any case on shore, and the patients on board are convalescent.

“We thank you for your good wishes, for our health and prosperity; at present we are in our usual way,—able to go through our appointed work: for this we are truly thankful, and more we do not expect.

“All our Brethren and Sisters in this Mission are well, excepting Br. Oerter, who is getting better.”

XIII.—MISCELLANEOUS ITEMS.

1.—We find the following account of the U. B.'s Mission at Genadendal, South Africa, in the *Christian Observer* of September 11th, 1846. “M. Arbousset, a French missionary, recently made a visit to this mission in South Africa, which he describes as follows: ‘There are seven long streets, formed by small brick or mud walled houses. These are inhabited by 2,700 Hottentots or Bastards, who lead a simple life, more or less busy, each one having a field of grain and a garden to cultivate. They have also some cattle, and at least one horse. They engage in the service of the neighboring farmers, undertake trading expeditions, or labor in the workshops of the missionaries. The latter have erected a large square of houses, where they have a church, a parsonage, schools, an apothecary's shop, a flour mill, shops for joiners and carpenters, a cutler's shop, a tannery, a store, an inn, stables, and lastly, a beautiful

seminary, where they are educating the future schoolmasters and native preachers. The kitchen garden and orchard of the mission are in a magnificent state; nothing essential is wanting there, and all is arranged with as much taste as care. There are also some oaks, firs, and Holland poplars, so large and refreshing, under this African sky, that one is charmed while walking through them.' ”

2.—Br. Christian Lichtentayler and wife, missionaries to Antigua, arrived in New York during the course of the summer, and have taken up their residence at Nazareth, Pennsylvania. Br. Jesse Vogler and family are at present on a visit in Pennsylvania. They expect to return to their station, (New Fairfield, U. C.) early in the month of October next.

3.—DIED, at Litiz, Pa., on the 30th of July, in the 57th year of his age, Br. John G. Kummer, warden of the congregation in that village. At New Fairfield, U. C., on the 1st of September, Sr. Regenass, wife of the junior missionary at that station.

4.—The Editor acknowledges the receipt of \$10, for general mission purposes, from E. and A. M. L. of the Protestant Episcopal Church.



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